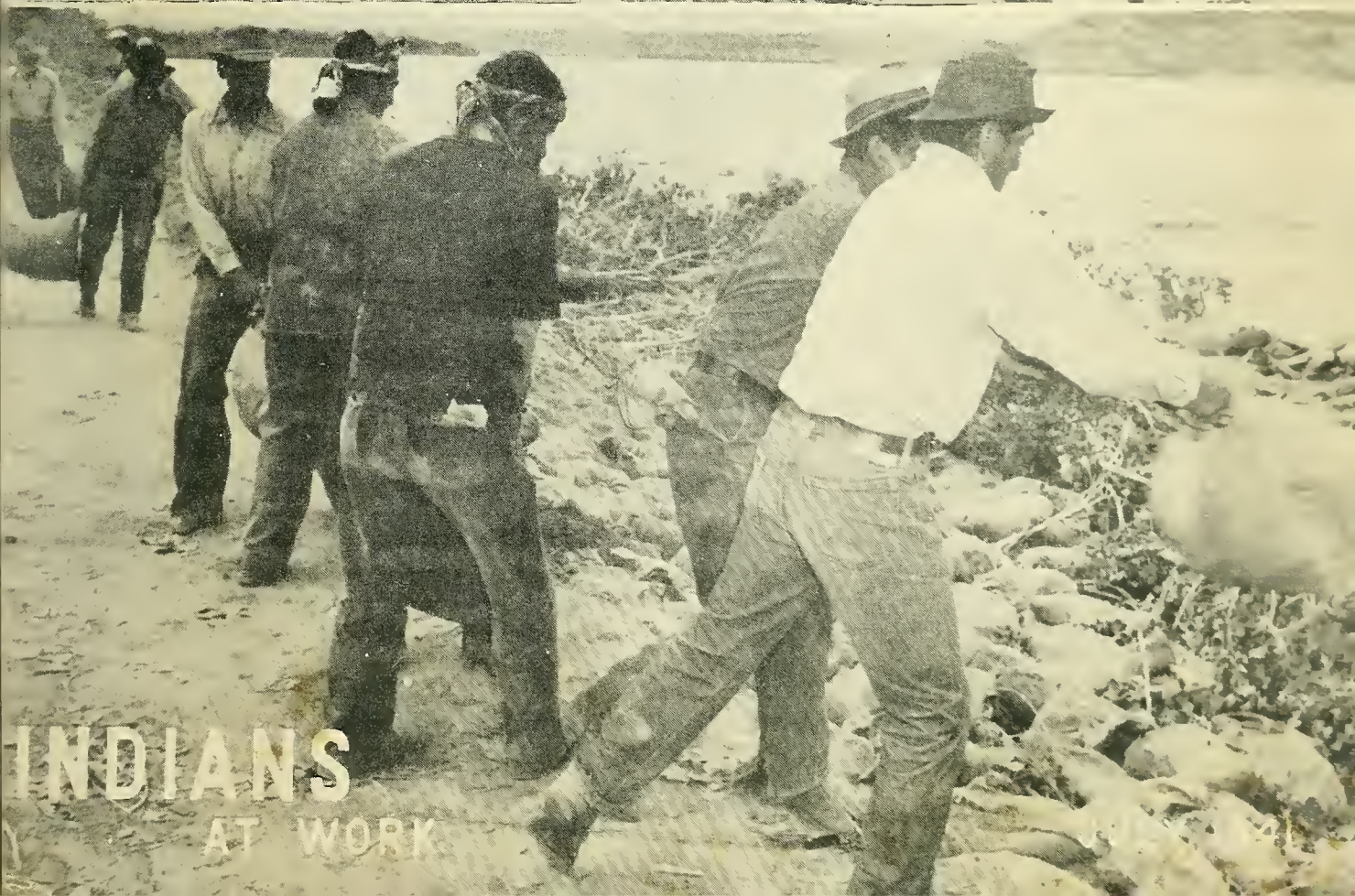


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INDIANS
AT WORK

SOME EDITORIAL COMMENTS ABOUT THE CONTENTS OF THIS ISSUE

BY FLOYD W. LaROUCHE

In Charge of Information and Publications

The story and pictures of the violent flood in New Mexico are especially significant because the Indians and the Indian Service were able to perform great service to the general public and also to protect Indian land and homes. As happens so often in such emergencies, the Indians quietly and unemotionally accomplished fantastic results, which few people knew about. Here in these pages we see one more chapter of the age-old story of Indians at work. The story was written by Doris C. Brodt from graphic reports submitted by Dr. Sophie D. Aberle, Superintendent, United Pueblos Agency. Still lacking are the final reports of total tangible damage. This and the plans for reconstruction must come later.

Pictures on the front cover show: Porfirio Montoya (above), watchman of Santa Ana Pueblo, inspecting the dike protecting Santa Ana lands. And below; Santa Ana Indians placing sand bags to strengthen a weakened section on their dike. These and the photographs on pages 4, 6, and 7 were made by Fred C. Clark, Jr., formerly of the United Pueblos Agency and now on a roving assignment for the Irrigation Division. During the height of the flood Indians At Work was able to obtain the temporary services of Mr. Clark through the courtesy of C. H. Southworth, Acting Director of Irrigation.

Almost like waging war, the upper picture on page 4 shows one of the many difficulties of maintaining communication and transportation. Constant rains hampered work of crews attempting to maintain the Santa Ana Jetty, making roads slippery and extremely hazardous. In the lower picture on page 4, Domingo Trujillo, Sandia Pueblo Indian, is going back for another load of furniture over a flooded highway. In the background are the storm clouds over the 10,000 foot peaks of Sandia Mountains.

The Indian Service, and Indians At Work are especially indebted to Dick Boke, head of the Albuquerque Information Office of the Soil Conservation Service, for many graphic flood pictures. On page 9 we see homes in the San Felipe Pueblo surrounded by flood waters. On the back cover, a long line of Indian wagons are bringing earth to strengthen the dike at San Felipe. More than 120 Indians and 30 wagons worked endlessly on this job. Other pictures contributed by Mr. Boke are scheduled to appear in future issues.

The article on the Plains Indian Museum was written by Eleanor B. Williams of the Indian Information staff, with material gathered on a recent visit to Browning, Montana. The photograph of the Blackfeet diorama on page 14 was made by Glen W. Peart, Interior Department photographer. The diorama itself was made by the Office of Exhibits of the Interior Department.

The frontispiece is the work of Helen M. Post who has in this unusual picture caught the atmosphere and the feeling of a Crow Indian dance. The reindeer picture on page 20 was made by Ray B. Dame, head of the Photographic Section of the Interior Department. The map which graphically portrays the current story of Indian CCC safety measures was made by Miss Mary Bovay of the CCC-ID staff. The lettering was done by Sam Attahvich.

"From Creek County, Oklahoma," on page 30, is an item for which the material was submitted by T. E. Reed, Education Field Agent at Okmulgee, Oklahoma.

Note To Editors :

*Text in this magazine is available for reprinting
as desired. Pictures will be supplied to the
extent of their availability.*

INDIANS AT WORK

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INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VIII

JULY 1941

NUMBER 11

A personal contact, and two books, have given me a deepened sense of life in these recent days.

Helen Post, the noted photographer, supplied the personal contact; she has come back from two months at Rosebud and Pine Ridge, and she has not merely brought an enthusiasm for the Sioux Indians. She has brought a vivid dramatic realization, supported by a multitude of details, of the inward and onward movement of Sioux Indian life. It seemed to Helen Post - she is sure of it - that happiness welled from an ancient spring and flowed into a field of the future and that the field was glowing and rustling with corn and bloom. There among the Sioux, she saw the distress of poverty but she felt the happiness of the spirit.

And this in no merely mystical sense. Activity in groups - mutuality - the relationship between young and old - and enthusiasm, and confidence in the future - these very human kinds of happiness were what she encountered. They made these two months seem like a period of heightened intensity in her own humanly rich life.

And truly, is not the capacity for happiness the greatest wealth of all? It does not seem very much related to material wealth. But I discussed Helen Post's impressions with Willard Beatty and he remarked:

Rosebud and Pine Ridge Indian lands support, directly and indirectly, thousands of white people who lease these lands. Not half of the Indian land there is used by the Indians themselves. If they used all of it, would not even their material situation become rather good? The

answer is Yes. But the significance of Miss Post's observation is other and even greater than this.

* * * * *

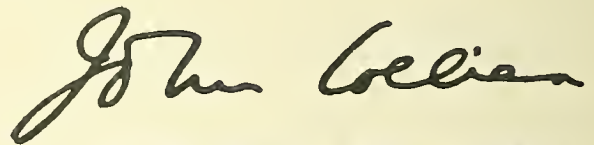
The two books are *Kabloona*, by Contran de Poncins, and *My Eskimo Life*, by Paul-Emile Victor. The first tells of a year lived among Canadian Eskimos, the second of a year among Eskimos of Eastern Greenland. Both are by sensitive men (Frenchmen) who are competent scientists. Here is life seen devoid of nearly everything that "civilized" men consider essential to happiness or even to existence. And here is happiness such as neither of these observers had suspected to exist in this world.

* * * * *

And here among the Eskimos, as among the Dakota Sioux, is found the inward essence of democracy. What richness of personality, what invincible capacity for happiness, this implicit, organic, profound democracy has brought! Both of the Eskimo books are recommended to Service workers and to Indians. *Kabloona* is first choice.

* * * * *

E. J. Armstrong has passed away. He had suffered much and long. There can never be regret in behalf of one who has entered "the peace which passeth understanding." But for themselves and for Indian Service, Bert Armstrong's co-workers feel a tender and lasting regret. He was so faithful, so human, and so able, and he gave himself without any limit to his task. Death is not sad, but it is very strange.



Commissioner of Indian Affairs

Learning Through Pictures

Rudolf Modley, President of Pictograph Corporation, New York City, and Consultant to the Education Division of the Office of Indian Affairs, has been appointed Consultant in the new defense agency, the Office of Production Management. Mr. Modley designed a series of posters for the Education Division which show the Navajo how to look after their homes, gardens, lands, and livestock.

The Labor Division of OPM plans to use pictographs as an aid in the training of workers for defense industry.





In A Land Usually Parched And Dry, The Indians Of New Mexico Heroically Fought A Monster Flood Which Threatened White And Indian Communities

The smashing, dangerous waters of the Rio Grande and its tributaries have receded, for a time at least, and the long battle waged against the tumultuous river by Indians and by many Government agencies, has ended. Those in threatened areas can breathe a little easier once more. The flood was caused by cloudbursts and the pouring down of tremendous amounts of water from melting snow in surrounding high altitudes. The toll of damage was very great, but not nearly as great as it might have been but for the long and heroic struggle of the flood-fighters.

Homes Endangered

The Rio Grande is a vital means of sustenance for residents of the State of New Mexico, whose numbers include Indians of 18 of the 19 Pueblo villages. The homes of these Indians, their farms and stock, their shrines and ancient burying grounds and even their lives, were endangered by the torrents. Some of the Pueblos suffered more serious damage than others. For instance, at Santo Domingo, seven spans of the bridge washed out. At Jemez, the diversion dam was washed out and nearly 100 acres of irrigated land were totally destroyed. At Zia Pueblo, the river changed its channel as it receded, with the result that Zia will have no water for this year's crops.

At Santa Ana Pueblo there was fear that the dike which held the Rio Grande could not be kept intact. Consequently, it became necessary to move the inhabitants and their belongings from their homes to those of friends living on higher ground. To make matters worse, several cases of measles and pneumonia developed among some of the Indians of this Pueblo. The Santa Ana Pueblo Day School was dismissed and turned into an emergency hospital within one hour after the village was evacuated. Throughout the Pueblo area generally, roads and bridges have been damaged, telephone lines torn down and river protection work destroyed. Dr. Sophie D. Aberle, Superintendent of the United Pueblos Agency received almost minute-by-minute reports from all stricken or threatened areas. She transmitted full and frequent reports to Washington. Here is one of them:

Santa Ana Dike Kept Standing

"May 22. The Indian Service was given the area along the Rio Grande to guard which is considered by Stanley Phillippi, Engineer of the Middle Rio Grande Conservancy District, as the most difficult on the river. It is at a point where the Jemez River empties into the Rio Grande and creates a heavy current. This dike, at Santa Ana Pueblo, protects not only Santa Ana, but the whole town of Bernalillo. And the dike at Santa Ana has been kept standing. Two other dikes much less difficult to hold (at Polvadero and at Lemitar) have gone out. These breaks resulted in large areas

around Belen and Socorro being flooded. The dike at Santa Ana has held, regardless of the difficulty, and we hope it will not break during this flood.

"There has been so much heroism among all the people, both Indian and white, on the staff that it is very difficult to single out any individual case.

Six-Hour Shifts

"The men are asked to work in six-hour shifts and sleep six hours, work another six hours and then another sleep period. However, because of so much emergency work, many of the men have slept only two or three hours during the four or five day period. When their time for leaving the work arrived, if the breaks were bad, they were asked to stay on, with never a murmur from anybody objecting to this arduous work.

"The foremen on the job are gray with fatigue, but I believe that one more day's work will result in making a new dike which will safely hold the river in check.

Santa Ana Indians Enjoying Lunch In Deserted Ranch House Used For A Camp





Santa Ana School Was Turned Into An Emergency Hospital

"Monday afternoon, May 20, at 20 minutes to four, word came through to the Agency that possibly the Santa Ana dike would not hold. By 6 o'clock all the people from homes which might be affected by that flood, had moved out to the Santa Ana Day School and to the Albuquerque Boarding School in Albuquerque. They had moved out without fuss or confusion or protests - quietly and orderly.

School Became Emergency Hospital

"Last night I visited the school room of the Santa Ana Day School, where cots have been arranged in rows for the children to sleep. Four of the children are sick with measles. I talked to the families of those groups in an effort to get them to come to Albuquerque so that they could put the children in the hospital. Especially crucial was last night because we thought certainly the dike would break. Two families came willingly. One man utterly refused to go. He is sitting by his son, who has measles and a fever of about 103°, and says he must stay there and pray. If he goes away, his prayers will not have the same effect and he cannot let his son go without him, and the mother is dead. The other family consists of old people, who also think they must remain near the water in order to keep it appeased.

"A temporary kitchen has been placed in the school, and the teachers are running it. Cooking is done for all the Santa Ana people who have had to leave their homes. They serve meals to about 100 a day at that kitchen.

"Yesterday, heavy rains fell in the vicinity of Santa Ana and today we are still having more. The river was high. I stood on the sand dike with the bags piled to the river's edge. I could see long lines of men, in pairs, carrying a stick with a heavy sand bag slung over the center, back and forth, back and forth, piling sand bags and more sand bags. Thousands have been dropped into this point at the river's edge.

Roads Impassable

"It was raining, many trucks were mired in the mud. Our car got stuck, so I abandoned it and walked. A foreman was blue with cold, and shaking. Everybody was wet to the skin and shivering. We bought raincoats for them, but in spite of the raincoats and the heavy wind it was impossible to keep dry. The chocolate-colored river was roaring, and the waves some five feet high would change position as you watched them from one area to another. Then after the great waves had formed, the water next to the bank rose and fell threateningly, and this is the current which pulls the sand from the bank and results in the dike giving way.

"The men on the different shifts get their food at a temporary camp by the side of the road. When it rained so hard yesterday, we moved the camp into an abandoned brick building by the side of the highway on the San Felipe Reservation. Rehabilitation food that we canned two years ago is being used, with canned fruit and bread, and nice, good, thick coffee. The Range Riders are running this camp.

"Through it all, the morale is wonderful - people laughed and joked though tired and hungry. Some of the foremen have become so fatigued they cannot sleep even when they do go home at night.

Bernalillo Saved By Indians

"I believe the thing that is of most importance is that the protection of the Santa Ana dike has meant the protection of the town of Bernalillo, the old Mission School and the old Mission at Bernalillo, the cemetery at Bernalillo where the heroes of the past are buried; and the homes of hundreds of Bernalillo farmers are being protected because of the Indians' and the Indian Service's work."

During this emergency many agencies of the Government cooperated in all phases of flood control work, furnishing men and equipment. They were the Forest Service, the Middle Rio Grande Conservancy District, the Soil Conservation Service, the National Park Service, the National Re-

sources Planning Board, the Weather Bureau, the Works Progress Administration, the State Adjutant General's Office, the Grazing Service, New Mexico State agencies and the Indian Service.

Crews Worked Day And Night

When it became apparent that a real flood danger existed, the Indian Service, through its United Pueblos Agency at Albuquerque, immediately began to organize emergency relief crews. The job was quickly and thoroughly done. Hundreds of Indians and whites alike were employed in fighting encroachments of the stream. There was much to be done. Yes, and in a hurry. Crews worked night and day constructing barriers against the river or diverting it from towns and villages. Boats, trucks, planking, sacks, brush, rubber boots, ropes, food and other equipment and supplies had to be assembled and transported to points of danger. There were dikes to be strengthened, jetties maintained and levees to be sand-bagged. The swirling currents made constant vigilance necessary, for there were many spots that caused anxiety in the Pueblo area. Most important of all was the saving of human life. Indians and their belongings had to be evacuated from their homes in threatened localities. They had to be fed from emergency kitchens. All of this and much more was accomplished, and with the extreme hazards that such work entails, only one life has been reported lost.

A call to the Governor of the Santo Domingo Pueblo for 25 men to help with control work at Santa Ana and to be paid for their work brought 50 instead of 25, and all volunteered to work without pay. San Felipe was

San Felipe Pueblo Homes Isolated By Rising Flood Waters



asked to donate 10 men; they sent 40. Indians in other Pueblos volunteered to give their services as the need required, working faithfully for long hours at a stretch. One Indian worked for 72 hours with only two hours of sleep. Such sacrifices were not uncommon, and it was only such loyalty as this that kept losses as low as they were.

Many Contributed Services

Many others, too, made their contributions during the flood emergency. The Red Cross was prepared to care for thousands of evacuees should the necessity occur. Cooperation from both Albuquerque radio stations and the use of a sound truck to patrol threatened areas broadcasting alarm were made available. The Santa Fe Railway made cars available for the hauling of timber and brush and also, ordered workmen at some of the critical points to stand by to give assistance.

Plans for immediate repair and reconstruction work on damaged irrigation, road and other structures have gone forward. The work of directing the course of the river back into its original channel is under way. This is being done by stretching cable supported by tripods along the entire length of the break and then attaching heavy brush to the cable. This is a very difficult and important part of the rehabilitation program.

All agencies and individuals as well, were congratulated by John Collier, Commissioner of Indian Affairs, for their untiring efforts and splendid cooperation in the attempt to save Pueblo Indian land and other property and that of their white neighbors.

And now that the Rio Grande has subsided, serious thought is being given to the possibility of a recurrence. Equally serious and more immediate thought is being given to the heavy task of reconstruction.

Mrs. David E. Thomas Dies

Mrs. Ada M. Thomas, the wife of David E. Thomas, Administrative Assistant to the Commissioner of Indian Affairs, died June 17, at her home in Washington, D. C.

Mrs. Thomas was born in Nova Scotia, and came to Washington as a bride in 1909, from Quincy, Massachusetts. Besides her husband, she is survived by two sons, David and Robert Thomas, two brothers and a sister.



*Henry Williams, Jr. Learns To
Handle Tools. Fallon, Nevada.*



Now The Indians Of The Plains Have A Museum Of Their Own

When the Blackfeet and neighboring Plains Tribes threw up their teepees for their annual Fourth of July encampment at Browning, Montana, they found a brand new building within a few hundred yards of their rodeo and camp grounds.

The modern brick structure, recently completed with \$150,000 of P.W.A. funds, houses the new Museum of the Plains Indian. It is the largest Government project yet undertaken to aid native groups in reviving their crafts and to furnish them an outlet for the marketing and sale of their goods.

Dedicated June 29

The new building was formally opened and dedicated June 29 by Dr. Willard Beatty, Director of Indian Education, and John C. Ewers, Acting Curator of the Plains Indian Museum, on loan to the Indian Service from the National Park Service.

The encouragement of native crafts is one step in the Government's present program of assisting Indian groups towards economic independence. Almost every tribe in the Plains Area has established a crafts building or set aside rooms for crafts shops in agency buildings.

In the Dakota country a crafts building is located at the Rosebud Indian Agency, South Dakota, and another at the Oglala Boarding School on the Pine Ridge Reservation, South Dakota. Several rooms at the Flandreau Indian School, Flandreau, South Dakota, and at the Indian Museum in Rapid City, South Dakota, serve as craft shops. The Gros Ventre and Assiniboine Tribes on the Fort Belknap Reservation, Montana, have recently taken over and decorated the old agency headquarters, near Harlem, Montana, where part of the building is used as a meeting place for the tribal council and the balance for crafts rooms. The Kootenai and Salish Tribes on the Flathead Reservation in western Montana recently voted to donate tribal funds for the organization of a crafts association. Also efforts are being made to set up a crafts salesroom at the Fort Peck Indian Agency, Poplar, Montana.

Blackfeet Have Log Cabin

Crafts workers among the Blackfeet Nation, whose reservation in northern Montana borders Canada, were the first group in the Plains Area to organize an association and take over a building for summer sales. The building is a log cabin, located on the Park highway, just outside Glacier Park, at St. Mary's. During the three summer months, Blackfeet craft workers pitch their teepees along the highway adjacent to the log cabin, dress in buckskin garments, and work at their crafts, creating a camp scene reminiscent of pioneer days. Their crafts business has jumped from a \$1,000 enterprise when it got under way in 1936 to \$8,000 in the summer of 1940. With a sales outlet now established at both the Plains Museum and their own shop in St. Mary's, the Blackfeet expect to double their income from crafts this coming summer.

Goods from all the smaller shops throughout the Plains Area will find their way to the Museum of the Plains Indian. The building is one of the largest of its kind in the Northwest. Built of brick, it is a long two-story building, containing many rooms for the Museum exhibits, for demonstration by Indians of current craft techniques, and for sales, assembly, and shipping offices.

Murals Of The Buffalo Hunt

Iron grilles decorating the entrance to the building are Sioux in design and painted in vivid colors. They were constructed by Sioux boys from the Pine Ridge Reservation, South Dakota, who are operating a metal trades cooperative at the Fort Sill Boarding School, Oklahoma.

The Museum exhibits will stress the importance of the buffalo in Plains life, its use in crafts as well as its relation to ceremonial life and customs. In the spacious entrance lobby, 30-year-old Victor Pepion II, member of a distinguished Blackfeet family, will paint in four murals the various aspects of the buffalo hunt. Visitors are invited to watch him work.



"BERT" ARMSTRONG IS DEAD

Mr. E. J. Armstrong, Assistant Business Manager and Assistant Finance Officer of the Office of Indian Affairs since 1935, died of a heart ailment in Garfield Hospital in Washington, on June 15. His funeral in Alexandria, Virginia, two days later, was attended by hundreds of friends in the Indian Service and outside.

Mr. Armstrong attended elementary school in Maryland, and Eastern High School in Washington, D. C. Later he went to Syracuse University and was graduated with a B. S. degree from Michigan Agricultural College, now Michigan State College, in East Lansing, Michigan. He was a member of Centennial Masonic Lodge No. 174, of Upper Marlboro, Maryland. He had served in the Thirty-third Field Artillery during the World War. On leaving the Army he was employed for a time in the War Department and entered the Indian Service as a clerk in October 1919. He was advanced by reason of his ability and efficiency through various grades until his promotion to Assistant Finance Officer six years ago.

In spite of a long illness he persisted in his work and remained on duty up to a few days before his death. Known to hundreds of Indians and employees in all parts of the Service, Mr. Armstrong was extremely popular with both the Indians and the personnel of the Indian Service and the Department of the Interior.

Some of his old friends in the Indian Office contributed this simple eulogy:

"His understanding of and sympathy with personal and official problems endeared him to all. He gave unstintingly of his time and of himself. There is probably no one in the Washington Office who has not, consciously or unconsciously, benefited from his understanding and thoughtfulness, and this has extended to countless Indians who have visited Washington or whom his interest has touched. His wide knowledge and experience in fiscal matters caused Indians, his associates, and superintendents alike to seek his judgment and guidance. With a quiet softness that was both soothing and convincing, and a smile that was friendly, he could convey more meaning than almost anyone. With a loyalty that was not overcome by others, he supported the organization with which he worked. With full consideration for all, he helped work out difficult situations so that no one was hurt and the Government's interests were forwarded. His solemn humor was such as to make the heart rejoice even before he spoke, and what he did not say but was shown in the twinkle of his eyes or the barely discernible smile was even more effective than the spoken word. The regard in which he was held by the people in the field as well as by those in the Washington Office was unsurpassed by any and equaled by few. He was one of the best loved and most respected employees in the Indian Service and long will hold a place of affection in the memory of all who knew him.

"We will all miss him sorely."



*Students Of Sequoyah School, Oklahoma,
Add Flinishing Shape To Their Pottery
Before Baking It.*

*Earl Rennie, Snohomish Indian Of
Tulallip, Washington, Learns Gas Welding
At Haskell Institute, Lawrence, Kansas.*





*A Full-Blood Indian Clerk In The
Agency Office At Sisseton, S. D.*

Arctic Alaska And Its Reindeer Ranges Are Being Surveyed By The New Forestry Director

Leroy D. Arnold has become so intimately familiar with the administration of Indian forest and grazing lands that his recent appointment as Director of Forestry finds him well prepared.

He began his career in the Indian Service 24 years ago as a forest guard, and so he brings to his position wide knowledge of millions of acres of forest and grazing lands owned by Indians throughout the country. Last spring the former director, Lee Muck, was made Director of Forests for the Department of the Interior and subsequently Assistant to the Secretary in Charge of Land Utilization. Mr. Arnold has been Acting Director of Indian Forestry and Grazing since Mr. Muck was moved up. As a technical adviser to John Collier, Commissioner of Indian Affairs, Mr. Arnold supervises the use and conservation of a forest and range area equivalent in size to all the New England states from Rhode Island to Maine, plus two-thirds of New Jersey. These Indian lands are scattered in 20 states, mostly west of the Mississippi.

Reared In Kansas

Livestock and timber constitute chief sources of income for Indians in western states. In line with the present governmental policy of conserving natural resources, Mr. Arnold will supervise selective cutting on Indian forests and controlled use of the range lands.

Reared on a Kansas ranch, Mr. Arnold taught in the public schools of that state for several years before entering the University of Michigan Forestry School. Graduating in 1917, he entered the Indian Service as a forest guard at the Warm Springs Agency in Oregon. He remained in forestry and range management work until 1925, when he was appointed Superintendent of the Klamath Indian Agency in Oregon, which position included extensive forestry and range activities. He remained there six years, until 1931, when he was appointed Assistant to the Director of Forestry in the Washington Office.

Now In Alaska

Soon after his appointment by Secretary Ickes, Mr. Arnold left Washington to make a survey of the grazing situation in Alaska. The grazing lands of Alaska are the home of the reindeer, first introduced from Siberia late in the last century as a source of food and clothing for the Eskimo. The reindeer industry grew rapidly, but white commercial operators began to acquire large herds, and with their wholesale methods of exploitation, disputes arose between the natives and non-natives as to ownership, range control and other matters.

Added to this, about three years ago, marauding wolves began slaughtering thousands of reindeer, the range lands faced serious deterioration, and the Eskimos were threatened with the disappearance of their livelihood.

To protect Alaska's grazing lands and the needs of its growing native population, the Department of the Interior about a year ago purchased all non-native-owned reindeer and is now turning the reindeer industry back to native herdsman. With the removal of commercial interests, the Indian Service is able to distribute and protect the reindeer to provide subsistence for the native population and also prevent further deterioration of the range.

To Cover Entire Reindeer Country

It will be Mr. Arnold's job to cover the entire reindeer country, and on his return to Washington, make recommendations for regulating the use of the grazing lands along sound range management principles. He will remain in the Territory from six to eight weeks, traveling by plane. The reindeer country is the coastal region stretching from Demarcation Point on the Arctic Ocean to Ugashik on Bristol Bay near the base of the Alaska Peninsula. Herds are also found on certain of the Aleutian Islands and on Kodiak Island.

A. C. Cooley, Director of the Indian Extension Service, Frank B. Lenzie, Regional Forester and John M. Cooper, Director of the Southwestern Range and Sheep Breeding Laboratory at Fort Wingate, New Mexico, are also in Alaska.



United States Ratifies Convention Creating Inter-American Institute

By Josefina De Roman

Ratification of the Convention establishing the Inter-American Indian Institute was unanimously approved by the United States Senate on May 26, 1941. The Convention is a result of the First Inter-American Conference on Indian Life held last year at Patzcuaro, Mexico, where once flourished the model Indian communities established by the Spanish priest, Father Vasco de Quiroga.

Soon after the Patzcuaro Conference, the Inter-American Indian Institute was provisionally organized in Mexico City, pending the ratification of the Convention by the various nations. Moises Saenz was chosen as provisional director of the Institute, and Carlos Giron Cerna as secretary. Luis Chavez Orozco of Mexico; John Collier of the United States; David Vela of Guatemala; Roquete Pinto of Brazil; Uriel Garcia of Peru; and Antonio Diaz Villamil of Bolivia, were appointed to form the provisional Executive Committee.

Now that the United States has ratified the Convention, and as soon as this and four other countries have deposited their ratifications with the Mexican Government, (Mexico, Honduras, El Salvador, and possibly one other country have already ratified) it will be possible, under the provisions of the Convention, to establish the Inter-American Indian Institute on a permanent basis, once the ratifying countries have appointed their representatives to the governing board and the board elects the Institute director.

Functions Of The Inter-American Indian Institute

The Institute will act as a standing committee for the Inter-American Indian Conference, will be custodian of reports, papers, and archives of the Conference; conduct scientific research on Indian problems; report on the activities of institutions interested in Indian groups, and on recommendations made by Indians on matters of concern to them and to their people, and collect material that may be of use to American governments in their efforts to improve economic and social standards of living in Indian communities.

It will encourage the exchange of technicians and experts, and will act as a coordinating agency for the training of men and women experts on the problems of the Indian.

In short, it is to be a center for the dissemination of information on various aspects of Indian culture and of Indian problems, and a center for exchange and study of ideas, methods and programs developed by each of the governments in dealing with their Indian populations.

With this in mind, the Institute will publish a periodical and will help to spread familiarity with Indian cultures through exhibits, records, films and broadcasts. Already the Institute has made tentative arrangements for broadcasts and recordings of music of Mexican Indians.

The Institute, which will be financed by the annual quotas of the member nations, is to be administered by a governing board, an executive committee, and a director. The governing board exercises supreme control over the Institute and is composed of one technical expert and one substitute from each country. The executive committee, in which are vested the executive powers of the Institute, is composed of five regular members and a substitute for each, all elected for a period of five years, although elections are arranged so that two-fifths of the members are renewed at one election, and three-fifths at another. Each committee member must come from a different nation, so that five countries are represented.

*Mexican And United States Representatives Sign
Document Creating Inter-American Institute.*



The director acts as secretary of the executive committee and has the right to be heard, but not to vote. All budgetary and personnel matters are handled by him, and it is he who decides on the plans, work, and activities of the Institute, within the general program determined by the executive committee.

National Institutes

Nations subscribing to the Convention are to set up and finance national institutes whenever they find this advisable. These national Indian institutes, of course, will be affiliated with the Inter-American Indian Institute, and will act as clearing houses for information on Indian matters in each country. They will stimulate public interest in Inter-American Indian matters, and will conduct studies of interest to the particular nation concerned.

The Office of Indian Affairs, in order that the United States might effectively cooperate with the Inter-American Indian Institute, created a Division of Inter-American Cooperation, and it is hoped that this country's national institute will soon be established.

Conferences On Indian Life

In addition to creating the Inter-American Indian Institute and providing for the establishment of national Indian institutes, the Convention provides for an Inter-American Conference on Indian Life at least every four years. The next one will probably be held high in the Andes, at Cuzco, Peru, in 1942.

Delegates appointed by the member countries and a representative of the Pan American Union, comprise the Conference. However, individuals concerned with Indian affairs may be invited by the organizing government to attend the Conference as observers.

Any Government wishing to withdraw from the convention may do so at any time by notifying the Mexican Government, although the denunciation will not have effect until one year after it has been received.

New Mexico Indians In Old Mexico

A group of New Mexico State Indian students on a good will visit to old Mexico gave a program of tribal dances in the National Palace of Fine Arts under the sponsorship of the Mexican Department of Indian Affairs. Many government officials were present and witnessed with warm enthusiasm the performance of several ceremonial dances by these young New Mexico Indians, who were clad in their picturesque native costumes. Albuquerque, New Mexico.
The Journal. 6/9/41.



*Roberta Moffet And Jack King Discuss
An Accounting Problem In Model Agency
Set-Up At Haskell Institute.*

Indians In the News

Employees of the Office of Indian Affairs, white traders and the natives of villages and posts in Arctic Alaska will get their usual quota of winter supplies this season, despite the transfer of the well-known motorship North Star to the Coast Guard. The steamship Bering of the Alaska Line, scheduled to sail July 20, will move the freight north this year and will stow cargo for Government posts from Kotzebue to Point Barrow. Seattle, Washington. The Post Intelligencer. 5/23/41.

The Browning Lions Club has voted in favor of sponsoring a move to set aside some of the historic spots on the Blackfeet Reservation, thus protecting them from obliteration. There are many such places now known, which in the not far distant future may be destroyed or lost sight of if steps are not taken to preserve them. Great Falls, Montana. The Tribune. 5/11/41.

After a century of isolation, Florida's proud Seminole Indians finally are adopting of their own accord, the ways of the white man. They have turned to cattle raising instead of hunting as the chief means of obtaining food. Slowly but surely, with the aid of the Department of the Interior, the Seminoles are forgetting longstanding grievances against Uncle Sam. The Cow Creek Seminoles have built up the largest and one of the best Hereford herds in the State - 2,100 head - and recently sold \$4,000 worth of stock to Florida ranchers. The tribal herd is a cooperative enterprise controlled by the Indian Livestock Association, of which all officers are Seminole Indians. The change from a primitive life in the Florida Everglades to one of peaceful ranching has taken generations to bring about, but now that it is really under way the Indians seem to like it.

Another encouraging development has been the decision of the Seminoles, reached at a formal meeting of the tribe, to lift the ban against attending the white man's schools. The schools still present a problem, as instructors with a knowledge of the Seminole tongue are not available. But by using visual education methods, this handicap is being overcome. Atlantic City, New Jersey. The Press. 5/23/41.

"No goals are valid or desirable in Indian affairs that are not shared goals - objectives in which the Indians can take an active part," said Dr. W. Carson Ryan at the Indian Affairs Forum of the National Conference of Social Work held the early part of June in Atlantic City. Dr. Ryan, head of the Department of Education of the University of North Carolina, was formerly Director of Education in the United States Indian Service. In his address, Dr. Ryan stated that the most hopeful sign in Indian

administration of the past decade was the way the blind authoritarianism of 1820, which insisted that "our opinion, not the Indians', ought to prevail in measures intended for their civilization and happiness", has finally given way to a concept of the Indian himself as having significant values for modern society. Dr. Ryan referred to the Meriam Survey of 1928, which emphasized the existence of two groups of Indians - those that can fit into the social and economic life of the prevailing civilization as developed by the whites, and those Indians, who, proud of their race and devoted to their culture and mode of life, have no desire to be as the white men. "But," he said, "the Meriam report did not go as far as Indian administrations have gone since, in not only reconciling these two types of situations, but in making clear that both can ideally exist together. Indians can be Indians in the best sense, believing in certain fundamentals of life, and still take advantage of modern gadgets; whites can stick to modern machine developments and still, we hope, learn from the Indians. Boston, Massachusetts. The Christian Science Monitor. 6/7/41.

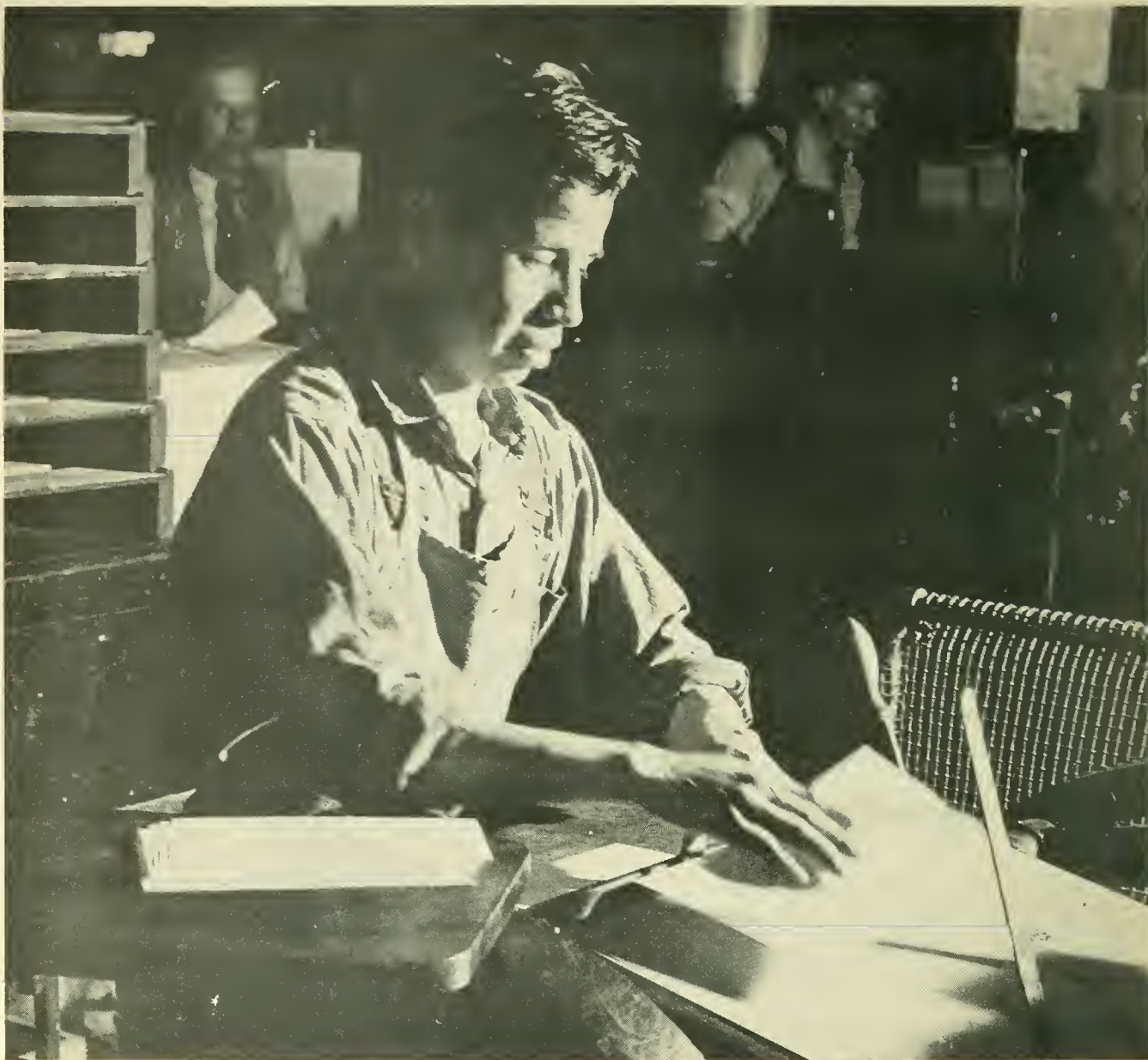
Commemorating three-quarters of a century of friendship between the Latter Day Saints colonizers and the Indians of Northern Arizona, a monument stands today at Tuba City, Arizona, dedicated to Chief Tuba of the Hopi tribe. The aid that Chief Tuba gave the early colonizers and the long record of friendship between the Indians and the Mormon Church inspired the erection of this monument honoring his memory. It is of red native sandstone, is studded with turquoise and bears a bronze plaque. Salt Lake City, Utah. The Desert News. 5/12/41.

Yakima Indians are displaying genuine sportsmanship and proving that they are true conservationists in cooperating with the State Department of Fisheries in refraining from taking salmon trapped by low water. Had they so desired, the Yakimas, shielded by Federal treaty, could have netted the fish, and by doing this imperiled an important food resource. Yakima, Washington. The Herald. 6/4/41.

The American Indian knew a thing or two at the time of the arrival of the White men at Plymouth Rock. When drying his fish or meat to preserve it, the Red man would lower two young saplings, tie a rope between them, fasten his food to the rope, then allow the saplings to spring back and raise his provisions into the air. Investigation shows that the food always was suspended 33 feet above the ground. And for a good reason - the flies would not get at it. Several hundred years later science tells us that the ordinary house fly, unaided and of its own accord, does not rise more than 32 feet above the ground. Yes, the Indian was a clever man. Wall Street News. May, 1941.



*Navajos Are Increasingly Demanding Medical Attention,
Whereas A Generation Ago Many Hesitated To Go To Hospitals.
Gee Bah Smith And Her Newborn Baby Are Shown Here In The
Indian Service Hospital At Fort Defiance, Arizona.*



*An Indian Student At Chilocco School Learns
To Operate A Paper Folding Machine
In The School Print Shop*

Oil, Indians And Defense

Much has been written in recent months of the part Indians are playing in national defense. But with such great stress being placed on the need of petroleum products which are so vital in this defense emergency, and the threatened shortage of these products in the Atlantic Coast states, Indians may play an increasingly important role by virtue of the oil deposits on their lands.

During the 1940 fiscal year approximately 22,000,000 barrels of oil were produced on Indian lands, coming mainly from the oil fields of the Five Civilized Tribes and Osage Agencies in Oklahoma, in the heart of the country, close to the central markets and to transportation facilities.

Secretary Ickes States The Problem

In a recent radio broadcast, Secretary of the Interior Harold L. Ickes, who was recently appointed Petroleum Coordinator for National Defense by President Roosevelt, fully outlined the oil conservation problem which the Government and the people jointly are facing.

"...There is no cause for excitement or hysteria. We are not going to have to put away our automobiles. We are not going to freeze this winter. But everyone in the Eastern States - and I mean everyone - must start right now to be careful with gasoline and oil...

"...I hope everyone will understand that this nation has plenty of petroleum - more than any nation in the world - enough for us and for all the other democracies. But we haven't got enough on the East Coast right now to meet all of the normal needs of East Coast consumers.

Transportation Problem

"...The question is how we are to get a sufficient supply of petroleum and its products out of our abundant supply - to the East Coast. We need more gasoline and oil in this East Coast area, but we haven't got sufficient means of transportation to get supplies to the market. Our real job is to get more transportation and put it into operation.

"The normal method for supplying the East Coast with oil and gasoline is by tanker. Ordinarily, about 250 tankers are engaged in moving petroleum and its products from the Gulf States up the East Coast... Then came the Battle of the Atlantic. ...British tankers were sunk and American tankers were thrown into the breach to haul oil and gasoline to where the British could pick it up. Fifty American tankers are being transferred to this duty. And so now we have only 200 tankers to haul oil around to the East Coast and that isn't enough. ...Probably there will be less before long. So the normal method for supplying the East Coast has been put out

of joint and our job is to find additional means to get petroleum to this market.

"We Can All Save..."

"...By following a few simple rules, we can all save on gasoline and oil. We can avoid unnecessary driving of our automobiles. When we do drive, we can drive at a reasonable speed. We can avoid hasty get-aways after stops. We can have our carburetors adjusted so that the engine operates most efficiently. ...Again, in the operation of oil burners and oil furnaces, a few simple precautions by home owners will enable them to save considerable amounts of heating oil. Have the burner or the furnace adjusted properly - so that it will operate efficiently. Then don't try to make a hothouse out of your home - keep it a little cooler.

"...The Federal Government will take every action it is possible to devise to ease the deficiency and to get more supplies to market. We have our sleeves rolled up and we are pitching in with a will to win. If the people of this country will go in for a strong dose of good old-fashioned American cooperation - we will come out on top."

From Creek County, Oklahoma

The honor student of the graduating class of the Drum-bright High School in Creek County, Oklahoma, is eighteen-year-old Geraldine Georgette Tolbert, a Cherokee Indian, whose photograph is shown at the right.

The Principal of the school, Mr. A. C. Wiemer, says, "She is the high ranking student in the class of a hundred and four students, having maintained an "A" average throughout the 3½ years of high school work."

Another Indian girl, Mary Frances Tiger, a Creek, who is graduating from the Wilson High School, is the high ranking student in her class of sixty-three.





*Two Apaches Meet On Road
En Route To Agency Headquarters,
Fort Apache Reservation*



*Deep In Their Beautiful Canyon, The Little Tribe
Of Havasupai Indians Of Arizona Have Worked
Out Their Own Pattern Of Life. This Young Mother
And Child Typify The Sturdiness Of The Tribe.*

"The Warriors Come Out... With Their Feathers And Paint"

By Grover C. Splitlog
Chief, Seneca-Cayuga Tribe

When the Creator, as we call Him, The Great Father, or as our white friends call Him, God, created this earth where we live, he put these people here to live. He put game here of all kinds which the Indians lived on for many years. There were many kinds of seeds that produced different kinds of food used in many different ways.

He put many kinds of fruit to be used for food here; strawberries and blackberries which are used in our ceremonies; corn which is very useful to the Indians and is used for food in many different ways, of which hominy is one.

First Ceremony Is In April

The first ceremony, held in April, is called the War Dance or Sun Dance. This dance is held in the spring of the year when the Indians plant their seeds and they ask for rain. This dance is to bring the memory to their tribesmen or their people to pray and ask the Great Father to send them rain and sunshine to produce the seeds which they have planted and the fruits and plants of all kinds. Beef and hominy are served to feast on.

The next ceremony is held in May which is the Strawberry Dance. When the strawberries get ripe they crush them, extracting the juice which is passed around the group while they are giving thanks to the Great Father for sending them this great fruit. Ceremonial dances are being danced while the ceremony is being given and then they pass out the beef and hominy. Ceremonial dances and songs follow all the way through.

Blackberry Dance In July

The Blackberry Dance is held in July. It has practically the same meaning as the Strawberry Dance. They drink the juice and make noodles out of the berries. When this is passed out they again give thanks to the Great Father for the fine fruits. Ceremonial songs and dances follow all the way through. The Indians dance all night until the sun rises the next morning. They have another ceremony thanking The Great Father again. Beef and hominy are again served.

Next comes the annual Green Corn Feast which is held in August after all the rest have been held. The annual Green Corn Feast is the annual Thanksgiving. The Indians take their corn, vegetables, melons and fruits and pile them up in the middle of the dancing ring. A beef is killed and they make green corn soup out of the beef and green corn and set it in

the ring to show what they are giving thanks for. The ceremonies and the dances come next. During the ceremony the Indians burn Indian tobacco which they believe carries their messages up to The Great Father as it rises up into the sky. The Great Father put the tobacco here for some use and this is the use we make of it. Some of the old ladies smoke it in their pipes.

The Indians also burn Indian tobacco to drive away evil spirits while they hold their ceremonies and worship The Great Father. After all the ceremonies are over all the food that is piled up in the middle of the ring is passed out and the Indians feast on it.

North And South Clans

The Peach Seed Game comes the next day. It is played between the north and south clans, the Deer and the Wolf. This is the way they have for thanking Him for the seeds that they have raised and also to ask Him to restore and keep their seeds pure and sound until the next planting time. They use 150 beans, each side taking 75 beans apiece and playing until one side goes broke. Each player bets something the morning the Seed Game is to start. There are two persons, one from the north side and one from the south, who go around to the camps and take up bets for the game. Sunday is always Camp Day. All of the Indians are invited to come and strike camp on Sunday before the Green Corn Feast on Monday.

There are twelve pot hangers who take care of the cooking for the feast - six women and six men.

War Dance Comes Last

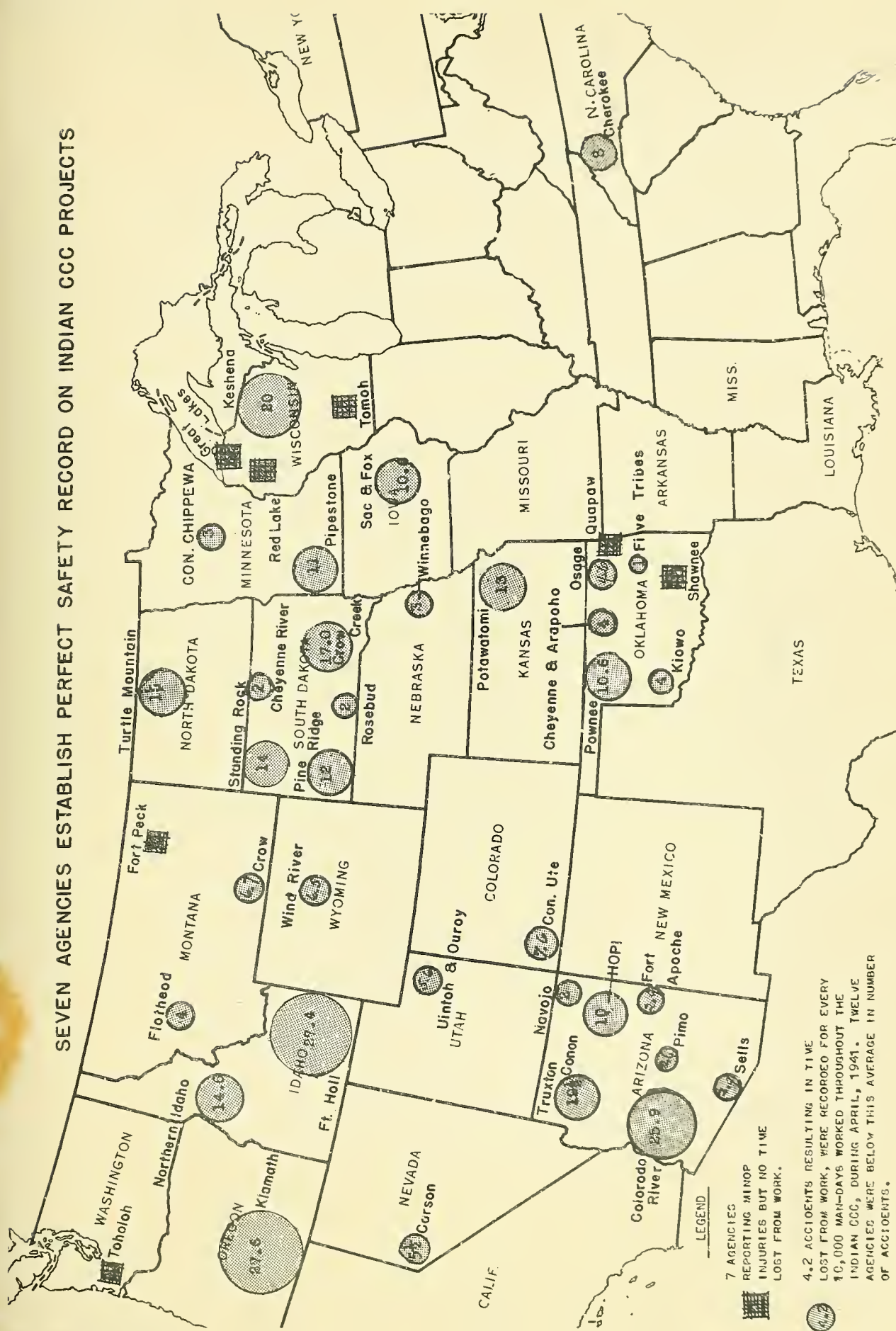
The War Dance comes on the last day. The warriors come out of the brush with their feathers and paint and circle the ring beating the drum and singing war dance songs. Then they go inside and the ceremonies and dances start. They give thanks to The Great Father for the rain and ask for more.

The dancers and singers are given tobacco, fruits, candy or anything the people want to give them for their work. The meaning of this War Dance is to give thanks to The Great Father for sending them rain and sunshine that made the seeds which they planted grow and produce the food on which they live, and also for their health as they walk from day to day.

Palm Trees Restored

Under the supervision of Indian workmen, the palm trees of Palm Springs, California, which were swept by fire last April, are coming to life again. Indians formerly burned wild palms to make them produce more fruit. The condition of the California palms this year bears out the wisdom of this practice.

SEVEN AGENCIES ESTABLISH PERFECT SAFETY RECORD ON INDIAN CCC PROJECTS



7 AGENCIES REPORTING MINOR INJURIES BUT NO TIME LOST FROM WORK.

4.2 ACCIDENTS RESULTING IN TIME LOST FROM WORK, WERE RECORDED FOR EVERY 10,000 MAN-DAYS WORKED THROUGHOUT THE INDIAN CCC, DURING APRIL, 1941. TWELVE AGENCIES WERE BELOW THIS AVERAGE IN NUMBER OF ACCIDENTS.

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